THE INDEPENDENT REFLECTOR.

NUMBER XXII.

Thursday, April 26, 1753.

The ſame Subject continued and concluded in,

An ADDRESS to the Inhabitants of this Province.

If we retain the Glory of our Anceſtors,
Whoſe Aſhes will riſe up againſt our Dulneſs,
Shake off our Tameneſs, and give Way to Courage;
We need not doubt, inſpir'd with a juſt Rage,
To break the Neck of thoſe, that would yoke ours.

Tatham's diſtracted State.

Flectere ſi nequeo ſuperos, Acheronta movebo. VIRG.

MY DEAR COUNTRYMEN,

IN a Series of Papers, I have preſented to your View the Inconveniences that muſt neceſſarily reſult from making the RULE of the College, the *Monopoly* of any ſingle Denomination. I have conſidered it in a Variety of Lights, and explor'd it's numerous Evils. To prevent them in the moſt effectual Manner, I have concerted a Plan, the Heads of which have been offered to your ſerious Conſideration. Throughout the whole, I have given my Thoughts with the Freedom and Independence ſuitable to the Dignity of the Subject, and the Character of an impartial Writer. Upon my Repreſentation of the Matter, nor Awe, nor Hope, hath had any Influence. But urg'd by the Love of Liberty, and a diſintereſted Concern for your, and your Poſterity's Happineſs, I have diſclos'd the Importance,---the prodigious Importance of the preſent Queſtion.

FAR be it from me, to terrify you with imaginary Dangers, or to wiſh the Obſtruction of any Meaſure conducive to the public Good. Did I not foreſee,---was I not morally certain of the moſt ruinous Conſequences, from a Miſmanagement of the Affair, I ſhould not addreſs you with ſo much Emotion and Fervor: But when I perceive the impending Evil; when every Man of Knowledge and Impartiality entertains the ſame Apprehenſion; I cannot, I will not conceal my Sentiments. In ſuch a Caſe, no Vehemence is exceſſive, no Zeal too ardent. The Alarm given is not confined to Particulars. No, the Effects I preſage are dreaded far and wide as a general Calamity. Would to God our Terror was merely panic! but it is founded on the unerring Teſtimony of Hiſtory, of Reaſon, and univerſal Experience.

NOR fancy I aim at warping your Judgment by the Illuſion of Oratory, or the Faſcination of Eloquence. If in the Sequel, I appear rather to declaim than prove, or ſeem to prefer the Flowers of Rhetoric to the Strength of Argument, it is becauſe, by the cleareſt Demonſtration, I have already evinc'd the Neceſſity of fruſtrating ſo injurious a Step. My Aſſertions have not been unſupported by Evidence; nor have I levell'd at your Paſſions, till I had convinc'd your Reaſon. After this, you will pardon a more animated Addreſs, intended to warm the Imagination, and excite your Activity.

OF Prejudice and Partiality, I renounce the Charge; having alike argued againſt all Sects whatever, as I am in reality perfectly neutral and indifferent. For the Sincerity of my Intentions, I lay my Hand upon my Heart, and appeal to the enlighten'd Tribunal of Heaven.

ARISE,

ARISE, therefore, and baffle the Machinations of your and their Country's Foes. Every Man of Vertue, every Man of Honour, will join you in defeating ſo iniquitous a Deſign. To overthrow it, nothing is wanting but your own Reſolution. For great is the Authority, exalted the Dignity, and powerful the Majeſty of the People. And ſhall you the avow'd Enemies of Uſurpation and Tyranny,---ſhall you, the Deſcendants of *Britain*, born in a Land of Light, and rear'd in the Boſom of Liberty,---ſhall you commence Cowards at a Time when Reaſon calls ſo loud for your Magnanimity? I know you ſcorn ſuch an injurious Aſperſion. I know you diſdain the Thoughts of ſo opprobrious a Servility; and what is more, I am confident the Moment you exert a becoming Fortitude, they will be ſham'd out of their Inſolence. They will bluſh at a Crime they cannot accompliſh, and deſiſt from Meaſures they find unſucceſsful. Some of you, perhaps, imagine all Oppoſition unavailable. Baniſh ſo groundleſs a Fear. Truth is Omnipotent, and Reaſon muſt be finally victorious. Up and try. Be Men, and make the Experiment. This is your Duty, your bounden, your indiſpenſable Duty. Ages remote, and Mortals yet unborn, will bleſs your generous Efforts; and revere the friendly Hand that diverted the meditated Ruin, as the Saviour of his Country.

THE Love of LIBERTY is natural to our Species, and an Affection for POSTERITY, interwoven with the human Frame. Inflamed with this *Love*, and animated by this *Affection*, oppoſe a Scheme ſo detrimental to your Privileges, ſo fatal to your Progeny. Perhaps you conceive the Buſineſs is done. What! do you take it for granted that ſo it muſt be! Do you not then think yourſelves free? Our Laws, our Aſſemblies, the Guardianſhip of our Mother Country, the mildeſt and the beſt of KINGS, do they not convince you that hitherto you know not what is Servitude? And will you trifle with an ineſtimable Jewel? Will you dance on a Precipice, and lay your Hand on a Cockatrice's Den? Unreſiſting will you yield, and reſign without a Struggle? Will you not even venture at a Skirmiſh, to bequeath to your Poſterity the priceleſs Treaſure yourſelves enjoy? Doubtleſs you reſent the Inſinuation. Courage then my Brethren: Reaſon is for us, that Reaſon whoſe awful Empire is ſpurn'd by your Adverſaries; for ſuch are thoſe whoever they be, that aſpire to a Superiority above their fellow Subjects. Whence then ſhould proceed your Remiſsneſs in a Concern ſo momentous? Whence ſo tame a Submiſſion, ſo ignominious a Compliance? Thou GENIUS of LIBERTY diſpenſing unnumber'd Bleſſings! Thou SPIRIT of PATRIOTISM ever watchful for the public Good! Do ye inſpire us with Unanimity in ſo intereſting a Cauſe, and we will aſſert our Rights againſt the moſt powerful Invaſion!

YOU, Gentlemen of the CHURCH of ENGLAND, cannot but condemn the unaccountable Aſſurance of whatever Perſuaſion, preſumes to rob you of an *equal* Share in the Government of what *equally* belongs to all. With what Indignation and Scorn, muſt you, the moſt numerous and richeſt Congregation in this City, regard ſo inſolent an Attempt! You who have the ſame Diſcipline, and the ſame Worſhip with the Mother Church of the Nation, and whoſe fundamental Articles are embrac'd by all proteſtant Chriſtendom,---what Colour of Reaſon can be offered to deny you your juſt Proportion in the Management of the College? Methinks a due Reſpect for the national Church, nay common Decency and good Manners, are ſufficient to check the preſumptuous Attempt, and redden the Claimant with a guilty Bluſh. Reſent, therefore, ſo ſhameleſs a Pretence, ſo audacious an Incroachment.

NOR can you Gentlemen of the DUTCH CHURCH, retroſpect the Zeal of your Anceſtors in ſtipulating for the Enjoyment of their religious Privileges, at the Surrender of the Province, without a becoming Ardor for the ſame Model of public Worſhip which they were ſo anxious in preſerving to you in its primitive Purity. Or higher ſtill, to trace the Renown of your Progenitors, recollect their Stand, their glorious and ever memorable Stand againſt the Yoke of Thraldom, and all the Horrors of eccleſiaſtic Villainy, its inſeparable Concomitants. For their inviolable Attachment to pure unadulterated Proteſtantiſm, and the ineſtimable Bleſſings of Freedom civil and ſacred, Hiſtory will reſound their deathleſs Praiſes; and adorned with the precious Memorials of their heroic and inſuppreſſible Struggles againſt Impoſition and Deſpotiſm, will ſhine with eternal and undecaying Splendor. Impell'd by their illuſtrious Example, diſdain the Thoughts of a ſervile Acquieſcence in the uſurp'd Dominion of others, who will inevitably ſwallow up and abſorb your Churches, and efface even the Memory of your having once formed ſo conſiderable a Diſtinction. Pity methinks it would be and highly to be deplor'd, that you ſhould, by your own Folly, gradually crumble into Ruin, and at length ſink into total and irrecoverable Oblivion.

REMEMBER

REMEMBER Gentlemen of the Engliſh PRESBYTERIAN Church, remember with a ſacred Jealouſy, the countleſs Sufferings of your pious Predeceſſors, for Liberty of Conſcience, and the Right of private Judgment. What Afflictions did they not endure, what fiery Trials did they not encounter, before they found in this remote Corner of the Earth, that Sanctuary and Requiem which their native Soil inhumanly deny'd them? And will you endanger that dear-bought Toleration for which they retired into voluntary Baniſhment, for which they agoniz'd, and for which they bled? What drove your Anceſtors to this Country, then a dreary Waſte and a barren Deſart? What forced them from the Land of their Fathers, the much-lov'd Region where firſt they drew the vital Air? What compell'd them to open to themſelves a Paſſage into theſe more fortunate Climes? Was it not the Rage of Perſecution and a lawleſs Intolerance? Did they not ſeek an Aſylum amongſt the Huts of Savages more hoſpitable, more humaniz'd than their mercileſs Oppreſſors? Could Oceans ſtop or Tempeſts retard their Flight, when Freedom was attack'd and Conſcience was the Queſtion? And will you entail on your Poſterity that Bondage, to eſcape which they brav'd the raging Deep, and penetrated the howling Wilderneſs!

YOU, my FRIENDS, in Deriſion called QUAKERS, have always approv'd yourſelves Lovers of civil and religious Liberty; and of univerſal Benevolence to Mankind. And tho' you have been miſrepreſented as averſe to human Learning, I am confident, convinced as you are of the Advantages of uſeful Literature, by the Writings of your renown'd *Apologiſt*, and other celebrated Authors of your Perſuaſion, you would generouſly contribute to the Support of a College founded on a free and catholic Bottom. But to give your Subſtance to the rearing of Bigotry, or the tutoring Youth in the *enticing Words of Man's Vanity*, I know to be repugnant to your candid, your rational, your manly Way of thinking. Since the firſt Appearance of the *Friends*, thro' what Perſecutions have they not waded? With what Difficulties have they not conflicted, e'er they could procure the unmoleſted Enjoyment of their Religion? This I mention not to ſpur you to revenge the Indignities offered to your Brethren, who being now beyond the Reach of Oppoſition and Violence, you, I am ſure will ſcorn to remember their Tribulations with an unchriſtian Reſentment. But to make their inhuman Treatment a Watch-Tower againſt the like Inſults on your Deſcendants, is but wiſe, prudent and rational. At preſent, as ever you ought, you enjoy a righteous Toleration. But how long you will be able to boaſt the ſame Immunity, when the Fountain of Learning is directed, and all the Offices of the Province engroſſed by one Sect, God only knows, and yours it is to ſtand on your Guard.

EQUALLY tremendous will be the Conſequences to you, Gentlemen of the FRENCH, of the MORAVIAN, of the LUTHERAN, and of the ANABAPTIST Congregations, tho' the Limits of my Paper deny me the Honour of a particular Application to your reſpective Churches.

HAVING thus, *My Country-Men*, accoſted you as diſtinct Denominations of Chriſtians, I ſhall again addreſs you as Men, and reaſonable Beings.

CONSIDER, *Gentlemen*, the apparent Iniquity, the monſtrous Unreaſonableneſs of the Claim I am oppoſing. Are we not all Members of the ſame Community? Have we not an equal Right? Are we not alike to contribute to the Support of the College? Whence then the Pretenſions of one in Preference to the Reſt? Does not every Perſuaſion produce Men of Worth and Virtue, conſpicuous for Senſe, and renown'd for Probity? Why then ſhould one be exalted and the other debaſed? One preferr'd and the reſt rejected? Bating the Luſt of domineering, no Sect can pretend any Motive for monopolizing the Whole? Let them produce their Title, and we will ſubmit. Or do they think us ſo puſillanimous that we dare not reſiſt? What! are we to be choak'd without attempting to ſtruggle for Breath? One would, indeed, imagine the *Buſineſs was done*, and that with a Witneſs. One would fancy he already beheld *Slavery* triumphant, and *Bigotry* ſwaying her enormous, her deſpotic Sceptre. But you, I truſt, will aſſwage their Malice, and confound their Devices. You, I hope, will conſider the leaſt Infraction of your Liberties, as a Prelude to greater Encroachments. Such always was, and ſuch ever will be the Caſe. Recede, therefore, not an Inch from your indiſputable Rights. On the Contrary declare your Thoughts freely, nor loiter a Moment in an Affair of ſuch unſpeakable Conſequence. You have been told it,---Poſterity will feel it. Indolence, Indolence has been the Source of irretrievable Ruin. Langour and Timidity, when the Public is concerned, are the Origin of Evils mighty and innumerable. Why

then

then in the Name of Heaven, ſhould you behold the Infringement, ſupine and inanimate? Why ſhould you too late deplore your Irreſolution, and with fruitleſs Lamentation bewail your aſtoniſhing, your deſtructive Credulity? No; defeat the Scheme before it is carried into Execution: Countermine it e'er it proves irreverſible. Away with ſo peſtilent a Project: Suffer it no longer to haunt the Province, but ſtigmatize it with the indelible Brands of the moſt ſcandalous Infamy. Alas, when ſhall we ſee the glorious Flame of PATRIOTISM lighted up, and blazing out with inextinguiſhable Luſtre? When ſhall we have *One Intereſt*, and that Intereſt be the *common Good?*

To aſſert your Rights, doth your Reſolution fail you? To reſiſt the Domination of one Sect over the Reſt, are you deſtitute of Courage? Tamely will you ſubmit, and yield without a Conteſt? Come then, and by Imagination's Aid, penetrate into Futurity. Behold your Offspring train'd in Superſtition, and bred to holy Bondage. Behold the Province over-run with Prieſt-craft, and every Office uſurp'd by the ruling Party!

PAUSE, therefore, and conſider. Revolve the Conſequences in a diſpaſſionate Mind: Weigh them in the Scale of Reaſon, in the Ballance of cool deliberate Reflection. By the numberleſs Bleſſings of LIBERTY, heavenly-born;---by the uncontroulable Dictates of CONSCIENCE, the Vicegerent of GOD;---by the Horrors of PERSECUTION, conceived in Hell, and nurs'd at *Rome*;---and by the awful Name of REASON, the Glory of the human Race; I conjure you to pluck out this Thorn, which is inceſſantly ſtinging and goading the Boſom of every Man of Integrity and Candour?

NEXT to the moſt patriot KING that ever grac'd a Throne, and the wiſeſt LAWS that ever bleſs'd a People, an equal TOLERATION of Conſcience, is juſtly deem'd the Baſis of the public Liberty of this Country. And will not this Foundation be undermined? Will it not be threatned with a total Subverſion, ſhould one Party obtain the ſole Management of the Education of our Youth? Is it not clear as the Sun in his Meridian Splendor, that this Equality,---this precious and never-to-be-ſurrender'd Equality, will be deſtroy'd, and the Scale preponderate in Favour of the Strongeſt? And are we ſilent and motionleſs, to behold the Abolition of thoſe invaluable Bulwarks of our Proſperity and Repoſe? Is not the Man,---the Man do I call him? Is not the Miſcreant, who refuſes to repel their Deſtruction, an Accomplice in the Crime? Does he not agree to ſacrifice that which, next to the Protection of our Mother Country, conſtitutes our Security, our Happineſs, and our Glory? He is beyond Queſtion chargeable with this aggravated Guilt.----Let us, therefore, ſtrive to have the College founded on an ample, a generous, an univerſal Plan. Let not the Seat of Literature, the Abode of the Muſes, and the Nurſe of Science; be transform'd into a Cloiſter of Bigots, an Habitation of Superſtition, a Nurſery of ghoſtly Tyranny, a School of rabbinical Jargon. The Legiſlature alone ſhould have the Direction of ſo important an Eſtabliſhment. In their Hands it is ſafer, incomparably ſafer, than in thoſe of a Party, who will inſtantly diſcover a Thirſt for Dominion, and lord it over the Reſt.

COME on then, *My Country-Men*, and awake out of your Lethargy! Start, O ſtart, from your Trance! By the inconquerable Spirit of the ancient BRITONS; -----by the Genius of that CONSTITUTION which abhors every Species of Vaſſalage;---by the unutterable Miſeries of PRIEST-CRAFT, reducing Nations and Empires to Beggary and Bondage;---by the auguſt Title of ENGLISHMEN, ever impatient of lawleſs tyrannic Rule;---by the grand Prerogatives of HUMAN NATURE, the lovely Image of the infinite DEITY;---and what is more than all, by that LIBERTY *wherewith* CHRIST *has ſet you free*;---I exhort, I beſeech, I obteſt, I implore you, to expoſtulate the Caſe with your Repreſentatives, and teſtify your Abhorrence of ſo perillous, ſo deteſtable a Plot. In Imitation of the Practice of your Brethren in *England*, when an Affair of Moment is on the Carpet, petition your reſpective Members to take it into their ſerious Conſideration. Acquaint them with your Sentiments of the Matter, and I doubt not, they will remove the Cauſe of your Diſquiet, by an Interpoſition neceſſary to the public Proſperity, and eventual of their own immortal Honour.

Z.

THE Reflector's Sentiments, relating to the religious Worſhip of the College, having been objected to under pretence, that no Prayer can be calculated to pleaſe all Parties, he intends, in ſome future Paper, to exhibit a Form, againſt which no Proteſtant of the moſt ſcrupulous Conſcience can except.

NEW-YORK: *Printed by* J. Parker, *at the New Printing-Office in* Beaver-Street, *by whom Letters to the Author are carefully delivered.*